

Usha Devii.

PRANAM



ANANDA MARGA · SYDNEY SECTORIAL NEWSLETTER.

April 58 A.Y.

As the Prime Minister was saying . . .

From PAUL ELLERCAMP,
Parliamentary Reporter

It was an unfortunate choice of words yesterday when the Prime Minister told the House of Representatives that security precautions in Parliament House would prevent people throwing leaflets from the public galleries.

As he spoke, Commonwealth Police and attendants had to move swiftly to usher out of the gallery a young woman carrying a placard with the words "visa" and "Baba."

The incident happened so quickly during Question Time yesterday that Mr Fraser did not seem to notice it.

He barely faltered as he told the House that the security precautions were designed to make sure that previous incidents, when harmless leaflets had been thrown into the chamber, could not happen again.

The young woman made the

point that it was still quite easy. There has been increased security in Parliament House since about the time of the Hilton Hotel bombing in Sydney, in February 1978.

People who work here must wear security passes and visitors, theoretically, cannot wander about unaccompanied.

In Question Time, Mr Bert James (Lab. NSW) referred to the assassination by a bomb in London last week of the Conservative MP Mr Airey Neave. He asked Mr Fraser what security precautions would be taken in the new Parliament House to be built soon on Capital Hill.

Mr Fraser said close attention was being paid to security in the new building.

"I think it needs to be understood that we are concerned about the safety of not only parliamentarians, and those who work in the building,

but also the general public, who inspect many parts of the Parliament in large numbers throughout the year."

Mr Fraser said he would take the matter up with the Minister for the Capital Territory, Mr Ellicot.

The young woman's placard called on the Government to issue a visa to the world leader of the Ananda Marga, Prabhat Ranjan Sarkar.

Mr Sarkar, also known as Baba, was intending to visit Australia about now as part of an extensive world tour.

But his visit was thrown into doubt by the Government's long-standing refusal to grant visas to some members of the sect.

Government officials do not believe, however, that the Indian Government has yet granted Mr Sarkar a passport.

He has not applied for a visa to come here.

NEWS FLASH NEWS FLASH NEWS FLASH NEWS FLASH

Baba has been given a provisional passport to travel to Europe. Plans are well advanced in Berlin Sector for a gigantic DMC in Switzerland. A small Swiss 'village' is being rented for the occasion. Baba will leave India on April 24th and return on May 15th, when further application will be made to travel to other parts of the world.

NEWS FLASH NEWS FLASH NEWS FLASH NEWS FLASH

Cover: Radha, a student at Ananda Marga Sunrise School, with Sultan, the horse

Ananda Marga members refused bail

Two Ananda Marga members charged with conspiracy to murder were refused bail in the Supreme Court yesterday.

Ross Anthony Dunn and Timothy Edward Anderson, together with Paul Shaun Alister, stood trial last month, but the jury could not reach a verdict.

Police told Mr Justice Yeldham yesterday that they held fears for Crown witnesses if Dunn and Anderson were granted bail.

Dunn, 25, unemployed, of Thomas Street, Lewisham, and Anderson, 26, taxidriver, and Alister, 23, unemployed, both of Queen Street Newtown, are charged with having conspired to murder Mr Robert John Cameron in Sydney on June 15 last year.

Alister and Dunn have also been charged with attempted murder at Yagoona on or about June 15 last year.

The three men, who pleaded not guilty, were remanded in custody after last month's trial.

Dunn and Anderson applied for bail yesterday, but did not appear at the court and were represented.

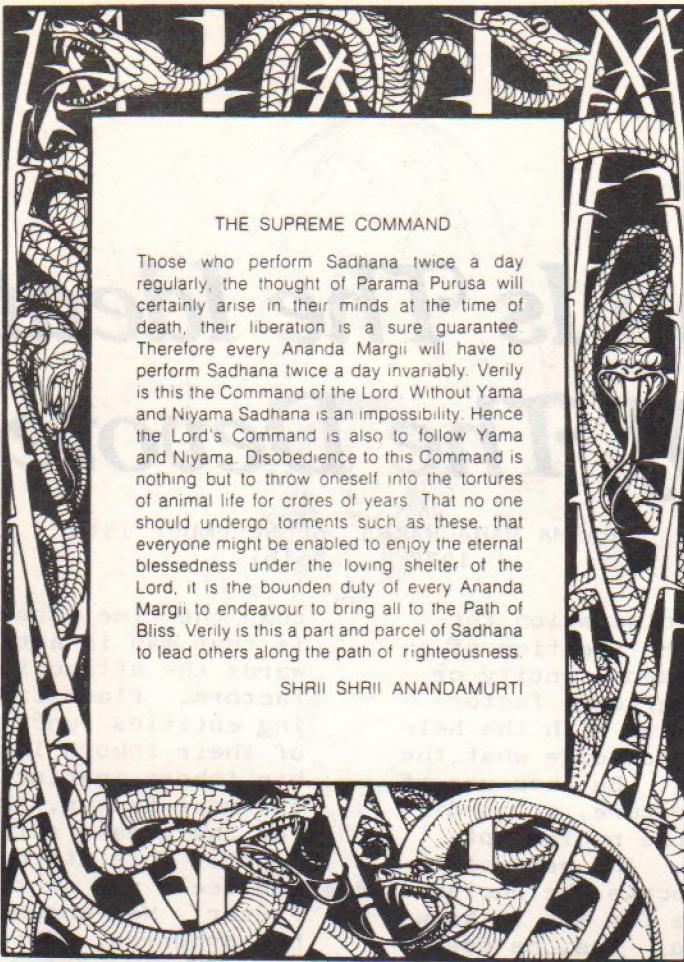
Mr G. Cleghorn, for the Crown, told Mr Justice Yeldham that the date for the new trial had been fixed for July 2.

Detective Senior Constable John Krawczyk told the court that police believed Dunn and Anderson, or members of their organisation, would tamper with Crown witnesses if they were allowed bail.

Police also believed that Anderson and Dunn would not appear for their new trial if granted bail. He based this on overseas incidents involving the "world-wide organisation."

Mr Justice Yeldham said the application for bail seemed based on the assertion that by the time of the new trial the men would have been in custody for more than a year.

He did not regard this delay as outweighing the serious character of the charges. He refused both applications.



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

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Who Is The Ideation Of The Devotee

DHARMA MAHACHAKRA on November 19th
1978 Delhi

The subject of discussion for today is "who is the ideation of a Devotee?" Any personal entity or the rudimental impersonal factor Jnani, can understand with the help of philosophical knowledge what the personal entity is. But because of its character or nature, it is difficult to locate the nucleus of rudimental factor. And because it is difficult to locate the nucleus it is not possible for man to know where he has to go. Yes, he does realise that there is an impersonal or rudimental factor. What is nucleus from the theoretical point of view is not from the practical point of view. Man comes into this world only for a short time, say for 100 years or 125 years. If he has to spend this short time in search of the nucleus, discusses about it, then he has no time.

While acting according to the Dharma one should always think that Yamaraj has come and caught him (to take him away from this world). He should think that he has no time. He has to do a lot of work in a short time. If the life is spent discussing the nucleus and philosophical issues, then when will the real work be done. He has thus to realise that he has to work more

than the time permits. Another thing is that man is attracted and runs towards the attraction because of many factors. Plant life and other living entities function with the help of their inborn instincts. Man too has inborn instincts. But he has one more factor, that is the urge for the great, attraction of the great. This attraction of the great, man feels not from the Rudimental Factor. Man knows him, and who wants his progress. This does not need to be said in writing. Saint Kabir was not much educated. So was Rama-krsna Paramhamsa. Man also does not have any special intelligence to realise the attraction. Inborn instincts are there in plants and animals. Man realises the attraction of love. To some extent the animals also realise it. But man can not realise the attraction of the Rudimental Factor. He cannot realise it with his unit mind because it has no manifestation.

Let us now see what personal factor can become the ideation. There is Saguna Brahma. Liila is this world in whom we all are established and remain so till the last moment. Man realises this but even Saguna Brahma cannot attract him fully. Why? Because He is busy doing His



duty. He is dutiful. The impersonal factor or rudimentary factor is not doing any duty. Therefore man has no direct contact with it. Saguna Brahma is doing duty and nothing else. One who is a thinker is only a thinking machine and does not know love and affection. Saguna Brahma is also a thinking machine. Man will only like it and appreciate its ideas (of such a machine) but will not be attracted towards it. There will be no feeling of oneness with it. Where will this feeling develop? Where there is love and where there is a personal contact. You know that those whom you do not know intimately you call as Mr. so and so or so and so Saheb. And where there is intimacy, one is called Bhai Saheb or Chachiji. This is the norm. Since there is no personal contact with Impersonal factor, you

cannot develop oneness with it. Even if the ideation is Saguna Brahma, because of being personal entity, no close contact is possible. Why? Because He is busy doing His duty. He has no connection with man except that of duty.

Therefore man wants a personal factor which realises what his sufferings and comforts are. He will love man and man will also love Him and have oneness with Him. Man does not want such a God as awards only punishment. Not even that God who only delivers philosophical lectures and does not want to know about man's pain and suffering. Man wants such a God who is completely his own.

It has been said in philosophy that his world is a creation of the dextrous hands of Parama Prakrti.



She is an infinite entity, a big force, very big. And man is such a small living being. He cannot move forward with the help of his own efforts. How can he then move forward? Where the opposite forces are so strong, that Avidya Maya is so powerful against him, he needs the help of someone, some inspiration. Who is he? For ages history has moved forward and will continue to do so. When it reaches a particular phase or stage, the need is felt to bring about a change in its movement. These phases are called annals in history. On special occasions in human history the need for such a change is felt. Not only on this planet but on all other planets where there are intellectual beings. This need will be felt in future also. When it is not a general flow. In this situation for collective well-being of man, Taraka Brahma arrives on this planet.

When Dharma falls and when man feels helpless, in such a situation Taraka Brahma creates himself with the five fundamental factors as the base. He comes to inspire man and help him

move ahead. He wants him to realise that he is not alone, not helpless and that he is with Taraka Brahma, that is with Parama Purusa who will continue to help him. True, Avidya Maya is a strong force but the Parama Purusa is more powerful. And who has secured the power and strength of Parama Purusa he should not feel worried about anything. Taraka Brahma arrives to give man such an assurance. It is for this purpose that Mahasambhuti of Taraka Brahma takes place.

This is true that maya is very powerful and man cannot cross it with his personal effort. But what is the reality? Shakti Sa Shivasya Shakti. This maya is that of Parama Purusa. Therefore this Maya is under the control of Parama Purusa. Those who come under His shelter will not be afraid of this Maya. That is why it has been said that "those who come under my shelter, will not face problem in crossing the Maya."

Thus man wants to make that personal entity his ideation which can give the assurance as given by Lord Shiva and Lord Krsna that man should not fear, should not feel worried because Parama Purusa is with you. Therefore never discuss things about God. Even do not argue. Man has to move on towards personal God, his ideation. There is only one ideal God, that is Taraka Brahma. The meaning of Taraka Brahma is a special manifestation of Parama Purusa for the liberation of man, for showing him the right path and for ruling with love, to love and rule, to make all his own. Thus Taraka Brahma not only liberates, is not only the ideation of the devotee, He is also his father, he has personal contact with Him both in his happiness and unhappiness. He is not the God living in the sky but the God of your own house. Man should always keep this in mind, that Parama Purusa, Param Pita, Supreme Father is always with him. He will protect him because it is

His Dharma. No one has to make a request to Him that He should do this or that for him. Why? Because you are His dear sons and daughters. What is good for you, He will do it Himself. Why should you speak? He knows more about your interest than you know yourself. A child of one or two months never asks his mother for something. Mother herself realises what she should do and should not do for him. How much can you know about your interest and future? How much wisdom do you have? In your head you have a little cranium and in that cranium is a small

brain. How much can you think with this brain? When you face a big problem you hit your head and say I cannot think. This is your bravery. Therefore, you will do what you have to do and He will do what He has to do. What have you to do? Move closer to Parama Purusa with the help of Sadhana and when you reach Him, sit in His lap and rest. This is Parama Purusa, you have to realise. Therefore do not stray into philosophical world. Go on doing your duty. You will realise Param-gati. Both in this world and the next you get Pratistha.





Lord's Grace

Dinesh

As a sadhaka begins to discern and realize the Grace of God, life starts to triumphantly unfold and radiate. Being in Baba's actual physical presence is like experiencing the Personification of Grace and Bliss. Most of us have felt, at one time or another, Baba's Grace when He was not actually physically present. So there seems to be two varieties of Grace - personal (when Baba is physically present) and impersonal (when Baba is present spiritually only). Actually, since Brahma is One and Guru is One, then His Grace is also One. But, nevertheless, in this little microcosmic mind I can really appreciate these two varieties. So, what I would like to relate now is an experience of the impersonal form of Grace during my recent visit to India.

The scene is Patna, DMC, early January 1979. We had just enjoyed a beautiful and very elevating discourse by our Guru in early afternoon. The devotional atmosphere was sublime, as the 20,000 plus Margiis began to chant slogans as Baba was going. As He was making His way from the stage to the awaiting car, I quickly slipped through the VSS guards to the car. As Baba took His seat I managed to do namaskar. He returned my namaskar ever so sweetly, and there was quite a glow and sparkle in His eyes. It was very loving, yet mysterious. The car took off, and I was left standing in an ocean of joy. The vibration of Love, the feeling of God was completely and blissfully consuming my nervous system and mind. I was feeling great!

Jayapala (an Australian brother with whom I was travelling) and I decided to return to the residence

of Parashakti and Ranjani Dwivedi (a really devoted Margiicouple) with whom we were staying, by His Grace. We left the DMC site and took a rickshaw. As we were getting closer and closer to the general direction of the home, we began to realize that we forgot the specific address. The rickshaw man was confused and so were we. Jayapalaji thought I had the address and I thought that he did. After a few moments of frustration, I looked down the street and saw a stream of rickshaws, full of Dadas and heading in our direction. What a pleasure and relief it was to see these brightly-clad Sanyasis in the streets of India. Two radiant Avadhutas stopped and, after telling them of our little problem, they suggested that we follow them to BABA's residence. There someone would surely know the address of this very well-known Margii couple.

At the time I thought it to be both humorous and of cosmic significance that 1) We were lost, and 2) We were going to BABA's residence for guidance!! On one level or another, this seems to be the destiny of all humanity. That is, 1) To realize the prevailing state of ignorance and of being lost, and 2) To proceed to the Lord for Liberation

Anyway, there we were outside of BABA's House watching hundreds of Dada's and Didi's arrive for their respective organizational meetings etc. Jayapalaji decided he would wait outside and I proceeded inside to make my enquiries. After about an hour of divine pleasure, which included having some prasad (from BABA's own plate) and sharing conversation and fun with some of the Avadhutas, I managed to drag myself away from BABA's Garden.

Outside I found Jayapala immersed in a conversation with a well-dressed, middle-aged, Indian gentleman, who was an Engineer by trade. At first I was not very interested in him and so I calmly waited for this

conversation to end. This brother was relating his life-time experience to Jayapala. He was saying that quite a few years ago he began to experience the presence of an invisible force and void that would be constantly guiding him, speaking to him and leading him on the path of spiritual Yoga. He went on and on, and described all these details of how this Force was all-knowing and prophetic, and how he was totally convinced as to the spiritual reality by these mystical experiences. He had also, as he related, attained the power of prophetic vision. This was all very nice, but I was not really interested. You see, I was more in a devotionally-saturated space and did not want to accumulate any mystical samskara.

But then everything changed. This brother went to say how he had predicted the day of BABA's verdict and the actual nature of the verdict to the General Secretary of Ananda Marga (of BABA's retrial). When this came true, the GS went running back to this man for the details of BABA's release. This man correctly predicted the date. At this point, as you can all well imagine, I became more interested in this fellow.

Subsequently, he told us that this Invisible Voice had instructed him to go meet Babaji. He tried to have Personal Contact, but he was refused since he was not initiated, he was not following 16 points and he had no duty. So he quickly conformed to all this and went to see BABA. Prior to going he asked this Invisible Voice within him a question: "Who is this Anandamurtiji?" The Voice, he related, categorically replied that Anandamurtiji was the incarnation of Lord Krsna and Lord Shiva. The Voice also told him that the 3rd World War would come around 1984, and that BABA would be uniting the Dharmic forces of India, guiding the Indian nation and, subsequently, He would be the conveyor and organiz-

er of the future World Government, which would be formed after the collapse of the United Nations, sometime after the end of the 3rd World War. This man spoke with such great conviction. He insisted that the Invisible Voice had been always 100% correct and accurate in all details and on all occasions.

Later I checked on whether this man was known to the GS. He was and his story was true! After this very enlightening story we told this man that we wanted to go to such and such a residence, and within a minute we were in a car and soon home. All this happened so quickly, that all I could feel was BABA's presence and remember the mysterious look in His eyes earlier that afternoon.

Both Jayapala and I both shared the same feeling that BABA had personally arranged the events of the afternoon; we both felt His blessings and the upliftment thereof. In His Way, BABA is strengthening the faith and conviction of both of us. Both of us had heard stories relating to BABA's divine nature, that is of Him being KRSNA and SHIVA, but this knowledge has been beyond the confines of our limited experience. Personally, I am very willing to believe in the glory of our Guru, and certainly I believe in this Dharmic Mission, but speaking truly, what do I know? I am just a simple and young devotee.

In any case this experience certainly left a lasting impression in my mind. So much so that day I have a terribly strong samskara to realize and KNOW our beloved BABA completely. This is my aim. To know HIM is the highest of ALL.

That day I really intimately felt BABA's Grace. That He arranged the events of that afternoon I am sure. Further, he arranged my whole trip to India to see him and be with Him. It was His Grace All the way. In this way He has and is arranging the

events of my entire life so benevolently and with so much care and affection. He is doing such a fine job that I have only one conclusion:

To surrender my self at His Holy Lotus Feet. This is the only real conclusion, the only real solution.

Letters

Namaskar Brother and Sisters,

By His Grace you are all well. Recently we received the new Pranam with Narada's epic fast at an end. The Margiis here are all really inspired and have nothing but encouragement for Australian Margiis.

We have just ended a Regional Retreat with many Margiis attending from all over Nigeria it was really incredible and has brought the mission here much speed, mainly due to the clash that was experienced because of the transport and some interchange with a co-op which we are trying to work with. The retreat was held on a farm ... somewhat different from the European type of farm and very different from the normal African farm but based on something of the Jewish system, though in this case the system broke down and has resulted in much poverty, but with a lot of effort, things can be revived.

In Lagos Region we have now 4 main units Lagos, Ife, Benin and Lome in Togo. We have started major project where malnutrition is high with a follow-up project on health education and how proper diet can be improved by changing cooking methods, etc. Very difficult here as people tend to cook one soup which will last for a week. They reheat it everyday. As a result no food value. The main sustenance comes from Gari a byproduct of Casava which is very low in



everything. Fruit except oranges is hardly eaten and certain things such as Coconut have a hex on them as being bad. Even with educated people proper understanding of diet is a big problem. So in the project with poultry at least we can produce eggs at half the price on the market. Plus the chickens themselves produce much meat.

In the other Regions work is going on strongly. It is interesting that the news of events in Australia rather encourages the margiis here. Though Australians here are regarded as somewhat of racialists along with New Zealand and generally they don't get a good reception.

Give my Namaskar to all, Yours in
Him,

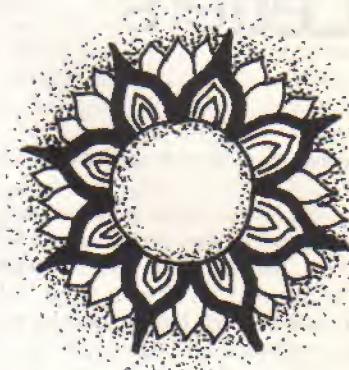
Dada Anainjana

Come on out all you fighters and lovers
Passion's brood in the womb of the Earth
Come on out all you fighters and lovers
The world awaits your brilliant rebirth

You stood up once to save Viet Nam
And the planet took heed of the voice of youth
Then summer came with the 1970's
Ten years have passed in mostly selfish pursuits

But now the time has come for us to rise again
There's a bright new age calling out to be born
The war drums are beating to the warmth of your heart
So let's march through fire --- face the crimson dawn

FIGHTERS & LOVERS



Listen sisters on a Mount called Olympus
A Goddess burst forth from the forehead of Zeus
She was a warrior fierce armed for the battle field
Where she stood for Justice --- raised the banner of Truth

But years have come and still more have gone
Can't you recall the glory that to women belongs
Athena has died but her spirit lives on
Whenever some of you fight to right the wrongs

Brothers just see the harm that you've done
Throughout millions of years you've produced mostly tears
The purpose of life is not to follow the sun
We've got a duty to be greater than the sum of our fears

Because you sit idle the wicked have won
It's not enough just to let old democracy run
Our home is in peril there's no time to have fun
All of you PROUTists unite and 'pick up the gun'

Anon.



Ainjali, in this article writes about a Feminist concert held in Sydney organised largely by WWD. Although the concert was a success in numbers, ideologically it had some serious flaws which Ainjali refers to.

Now that more and more Margii sisters are becoming aware of the need to reach out to other sisters in society, we are often faced with a challenging (and frustrating!) situation - simply that at this point in time the only other women in our society who are interested in working and living with other women are feminists, and in particular, lesbians.

This means that if we organise a 'women only' function of any kind, be it a concert, seminar or class, we are likely to attract only feminists, and maybe a few other women who just happened to come, as opposed to deliberately choosing to come because it is a women's affair.

The WOMEN RISING concert held recently was a prime example. The idea first came to Ashrava to have a women's concert a couple of months ago, and she approached some feminist musician friends and formed a working committee of 3 Margiis (Ashrava, Radha and myself) and three feminists, with several other feminists attending occasionally.

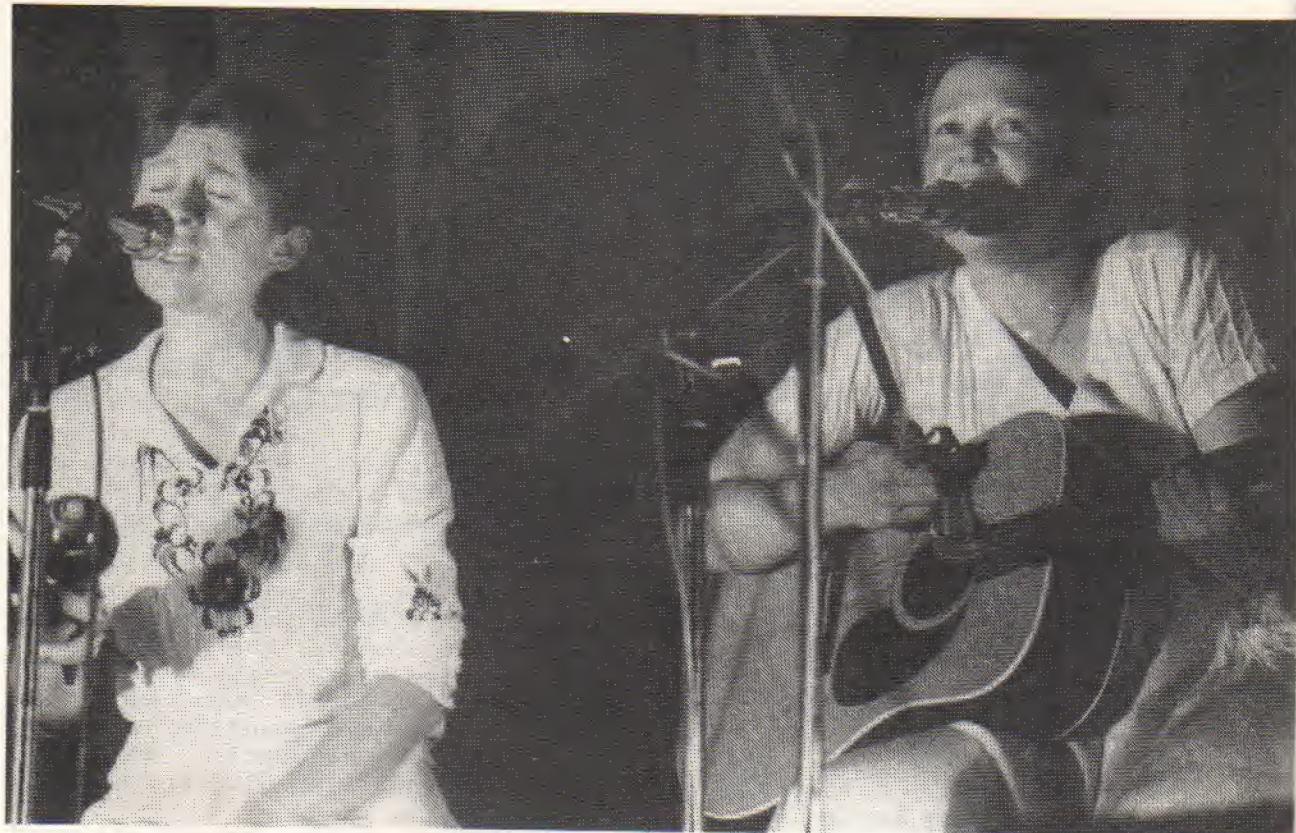
The concert should have been an uplifting, inspiring experience -- it had all the ingredients; good

women's groups (including a group made up of Ashrava, Radha and a flautist) two poets, the Aboriginal Dance Theatre, and an all women technical crew and an all women audience. One sister wrote a beautiful song especially for the concert, and our meetings were filled with enthusiasm.

Attendance at the concert was good around 300 women, but it was not an enjoyable experience for the Margiis present, and I suspect, for quite a few of the women generally. It was rowdy, restless and at times felt more like a bar than a concert hall. Perhaps some of the women who came were genuinely interested in listening to the performers, but there were also quite a number of loud 'butch' lesbians, for whom the concert was merely a social event.

We had hoped to attract some 'ordinary' women (ie non-feminists) to the concert, but unfortunately, because it was advertised as women only, the audience was almost exclusively made up of feminists, many of whom were not interested in anything that didn't seem to fit the very restricted 'feminist' image.

Those sisters who have had close



Ashrava (left) and Radha singing at the Women Rising Concert

contact with feminists over a period of time have doubtless had similar experiences; certainly I have had several over the last year and over and over again Baba has shown me through this contact that we as PWSA members have one particularly pressing task - to "popularise" the idea that sisterhood is for all women.

Ridiculous as it may seem to us, the women's movement is very possessive about the concept of sisterhood. Only women who fit the bill as feminists are regarded as real sisters, and there are levels of sectarianism within this sectarianism, with lesbians often looking down on 'straight' feminists. These narrow attitudes have scared many women away from the women's movement and made a sad joke of the concept of sisterhood.

Baba has given us a mammoth task - to overcome prejudice in the minds of feminists about the nature of sisterhood, and more importantly, in the minds of the ordinary women in society. So many women would not give the concept of a women's community (ie living and working almost entirely with other women) a second thought because they immediately equate the idea with the anti-male sectarian attitudes of the feminist movement (and of course, many women feel very insecure and threatened at the thought of being without men.)

I think it is clear from Baba's words and the way Ananda Marga is structured organisationally that it is best for all of us, brothers and sisters, to spend as much time as is practicable in the company of the same sex. If it is good for us it is obvi-

ously good for everyone in society, and it is surely the direction that society will eventually take. Lesbian Separatists also promote the idea of separation of the sexes where possible, but there is of course a huge difference in ideology - whereas in Ananda Marga it is the positive sentiment of all round progress for both men and women that guides our actions, the basis of Lesbian Separatism is negative and reactionary. (The welfare of men is irrelevant).

As always in Ananda Marga we are trying to break new ground. We talk about a new direction for women and that's exactly what it is. We have to erase the negative image of sisterhood caused by the sectarianism of the women's movement and change the consciousness of society. Learning to truly love other sisters is like finding a part of one's own being that has been shut away, and I feel that every

woman who comes to understand the importance of her relationships with other women is one step nearer to her ultimate goal.

P.S. I might add that the 'Women Rising' Concert showed us yet again that we can often only work with other movements and organizations to a very limited degree. We must reach out to our sisters and work with them whenever possible but being ever vigilant that we don't reach too far, thereby losing our firm ideological footing. Our non-compromising adherence to our ideology is what eventually attracts the moralists from the different areas of society to Ananda Marga. If we ever make the mistake of watering down our ideology in order to be able to co-operate with other groups we do everyone, ourselves and the other people concerned, a great disservice.



Some of the crowd at the Concert

The Ballad of the Long Bay (Yagoona) 3

I'll sing you this song of Australia's disgrace.
The CIB boys shouldn't dare show their face
But they stride into court all cocky and sure
With only a glance for the pawns of their power game.

This song's of disgrace but also of greatness
It's grateful we are that they showed us the way
The way to be bringing the start of the fight
By taunting those fools and dark forces which brought on their plight.

Convenient scapegoats for their own trickery
Which lies buried deep in the Hilton Bomb story
Thrown into jail beaten and framed
Their evil comes second only to the mass media's game.

So it says in the paper when they checked into Long Bay
They're yogis and have no religion per se.
"So you ain't got no rights to be feelin' His grace
Upliftment's too dangerous for creeps who wind up in this place." (joke!)

"Visits from your ministers mean just too much hope.
Being inside is to keep you a dope
So we'll heap insults on injury and tell all kinds of lies
How you're murderers and fanatics even tho we know you're nice guys."

So it got so darn ugly our brothers wouldn't eat.
Said they'd stand up for justice even if they were beat.
Five long months of slow starvation just to make a point.
And this issue became the thunderbolt that made them start to
clean up the joint.

The warders they got desparate when faced with quiet strength
Which way prisoners felt throughout Long Bay's breadth and length.
These prisoners support spilled out into the town
Till people from all walks of life demanded the immoralists back down.

Australia's history is star-studded with many a brave tale
Of the weak and poor who fought to win and died only to fail.
But the crimson dawn of victory won't wait for any soul
Who stands in the way of dharmic ones
Like our hungry brothers in Long Bay dark jail hole.

Now a poet I am not writer I'll never become
But their victory when evil gave way is too important to leave unsung.
So I'll do my best and be satisfied with simple tune and word
Knowing future folk who walk this earth in gratitude to the
Long Bay Three will turn.

Gaotami



Yagoona 3 Trial

I am sure you are all elated at the news of the outcome of our brothers' trial in Sydney. The fact that the jury were unable to arrive at a verdict shows there must have been a deal of doubt in the minds of at least some of them over the authenticity of the police evidence. As they were unable to bring down a guilty verdict then this along with the principle "innocent till proven guilty" is essentially a victory on the part of our 3 brothers and yet another clear indication that Dharma cannot and will not be defeated.

BROTHERS' VICTORY

True to form our Adharmic enemies at the trial started with a grossly over-dramatised security setup in and around the courthouse that included numerous uniformed and plain clothes police as well as searches and metal detector scanning of all persons entering the courtroom. There were even police on the roof of the courthouse with binoculars scanning the approaches to the building just in case hordes of Margiis rushed the building. This security was of course well reported

by the press and all in all it was obvious that they and the police were intent on playing up the terrorist image to the maximum.

A small demonstration was held in front of the court by some Margiis with placards and leaflets emphasizing the fact that the whole thing was a police conspiracy to defame Ananda Marga and that all 3 brothers were the innocent victims of that conspiracy. One of our leaflets even found its way to the judge's hands.

After they had obtained the "first day" publicity from the trial with their security precautions the police on the second day very quietly removed many of their men and stopped their searches and scanning of those entering the court. No official comment was offered on the matter although it was obvious that their little drama had served its purpose.

The prosecution case included all the usual material - Seary, the Hilton and of course the police and their "verbals" (unsigned statements). The main evidence the Crown has is Seary, 15 or so policemen and the letter they allege they found in

Govinda's jacket that claims responsibility for the attack on Cameron. Of this only the police and the letters really had any credibility (and then remote). After the 3 defence lawyers and one QC had finished cross-examining the Crown's witnesses, many contradictions and incredible or illogical points were bought out in the police evidence - Seary did a good job of destroying his own credibility himself not really needing too much effort put in by the defence lawyers.

The defence included all 3 brothers and their parents as well as Anjali's account of the police raid on Sectorial Office. The brothers came across very well and they were supported by the character references in their parents' testimonies. The defence lawyers all took 3 or 4 hrs in their final summing up. By this stage the trial was looking fairly even. The court reporter from the "Sydney Morning Herald" commented that he felt it could go either way as there was nothing to strongly show that the Crown should win. The Crown also spent some 4 hrs or so in summing up.

It is worthwhile noting here that the set-up with the trial is such that the first thing the jury hears is the opening address by the Crown lawyer and then the last thing they hear (before the judge's address) is again the Crown's summing up. In people's minds the first and last things that they hear will probably have a very strong effect on them. Actually this trial served to point

out some of the more serious defects of the present legal setup. Two of the most serious are the entrenched practice of accepting the police "verbals" as valid evidence (in many overseas countries these are not accepted as they are just unsigned statements) and the vital importance of the judge maintaining an objective and non-biased outlook throughout the trial and most importantly during his final address to the jury.

In this case the judge from all accounts failed to maintain any sort of objectivity in his address and was even said to have summed up the Crown case better than the Crown lawyer himself! Following this particularly immoral and cowardly act everyone's positive hopes were somewhat dissipated and the final outcome was generally seen as quite a victory in the circumstances.

The outcome was reported in differing ways by the 2 main papers here with the "Sydney Morning Herald" presenting a fair report on the front page entitled "Ananda Marga case jury unable to agree" while the "Australian" headed its particularly one-sided report with "Ananda Marga trio facing new trial on death plot". Following a phone call and short but pointed conversation with the Chief of Staff at the "Australian", he returned our call to apologise for the manner in which the report was presented - even bought off Vipras having some shadow of conscience (although we will have to see how long his touch of conscience lasts).

AJM Report

CANBERRA DEMOS - With the delay by the Indian authorities in granting BABA a passport and with the refusal of the Australian government to give an affirmative reply to our request that they grant BABA a visa on application; it was decided to make a day of demonstrations against both these governments in Canberra. The morning saw some dozen or so Margiis arrive at Parliament House and set up placards across the road. Minutes later rope letters that had been soaked in petrol and which said "BABA VISA" were placed on the pavement and ignited. As the letters burnt, a utility with speakers and sound system on the back drove around the front steps of Parliament House blaring forth with the sound of kiirtan and slogans.



Protesting outside Federal Parliament in Canberra for BABA's visa



Protesting outside Federal Parliament in Canberra; burning rope on the pavement spells 'BABA VISA'

Numerous police blocked the steps into the building and many people lined the balconies. Following unsuccessful attempts to distribute leaflets around the entrance (it was illegal) and to also enter the building (the Speaker had ruled that no Margii was to be allowed to enter the building on that day) we decided to begin our second demonstration.

- Several police cars followed us towards the Indian High Commission and pulled both our vehicles over for some standard harassment over licences, registration, etc. Upon arrival at the High Commission more police were encountered. Despite attempts by the police to convince us that we were at the wrong building, we again set up our placards and sound system. After some time, storm clouds that had been ominously hanging over the surrounding hills started to break and as the rain began to fall we started a rousing series of slogans. Just prior to our departure and in the midst of the slogans being broadcast over the sound system, the High Commissioner himself arrived. He scurried into the building and then the storm really broke. It lasted all afternoon and flooded roads, smashed trees and stranded cars - the fury of Prakrti unleashed.

- That afternoon 2 Margiis entered the gallery at Parliament House. Both of them had been taken downstairs by police prior to their being allowed to enter the gallery and both had been very thoroughly

searched and questioned. This was despite the fact that they entered the gallery separately. Despite the search and the questioning they were able to enter the gallery still in possession of their placards saying "BABA" on one side and "VISA" on the other. By His Grace, the Prime Minister happened to be speaking at this time and he was replying to a question about security at Parliament House. Just as he was assuring everyone that maximum security was in force and that there would be no more 'pamphlet bombers', our sister produced her placard and rotated it several times before being removed by security men. The press gallery opposite got a full view of the incident and it was well reported. Following this the 2nd Margi was about to repeat the performance when he was removed by police and told in effect that as he was suspected of being a Margi he would not be allowed in the building at all.

BABA'S CAMPAIGN - Following MacKellar's statement that he might consider BABA's visa if he received submissions of a strong humanitarian

nature, numerous organizations have been contacted about making representations to him along these lines. Of these, at this stage it seems the one most likely to take a stronger stand on the issue is the International Commission of Jurists. Several politicians in Canberra have also made representations to MacKellar. The problem at this stage is that the fact that He has no passport as yet is providing MacKellar with an excuse not to make a decision on the issue as it is all "hypothetical". Collaboration between the Indian and Australian authorities on this matter is undoubtedly existent. While we maintain our attack on the Australian government's policy and try to enlist support from other organizations and prominent individuals, we also have to exert pressure on the Indian authorities to get them to issue His passport immediately. Still we can demand from the Australian authorities a "hypothetical" yes to BABA's application as we need to know way in advance of His visit so that all the necessary preparations can be made.



Protesting outside the Indian High Commission in Canberra for BABA's passport.

Sectorial Review

ADELAIDE: Pracar stall held for 5 days at University; sadhyaya study group continues. Talk given by Dada Abhiik at an alternative coffee lounge; svadhyaya study group was also led by Dadaji. Public sadhana done on three occasions. Margiis to take part on Down to Earth Festival which will be held in April. New LFT, Kaevalya to take up posting.

BRISBANE: Letters written to local M.P.s re immigration ban; demonstration held outside Dept. of Immigration Office, good media coverage was received. LFT has had several good interviews on radio and television stations. Plans are being made for setting up a soup-kitchen; fruit and bread was collected and distributed in parks to the needy. Advertising done for courses and OSC; one person received UMM. Contact made with unemployed workers union.

CANBERRA: A lot of time has been spent talking with individuals, winning strong sympathisers. LFT involved in project with Unemployed Youth. New Jagrti has been set up. Posterizing has been done for Baba's visa; Sectorial Office P.R. Sec. (Ananta) visited Canberra to talk with politicians and media re immigration ban.

HOBART: Both schools are continuing to expand (the boy's school has 13 pupils, the sisters 7). Weekly svadhyaya study group held; 3 hour kiirtans held for Niilakantha Divas, Ac. Gagan and Dadhici Divas. Representations made to local M.P.s re Baba's visa; a demonstration was held in the city. Public talk given by Didi Brtadaya, resulting in one brother seeking initiation. Four week course for women has begun, as well as meditation courses at Matri-culation College resulting in seven UMMS.

MELBOURNE: Delegation of four Margiis met with Victorian Dept Immigration re Baba's visa application, interview held with local TV station. Soup patrol being assisted by Margiis. Six week courses being run. Pracar tables set up at various Universities and Colleges; public Sadhana done two days a week. LFT spending time with other groups, establishing good contacts.



PERTH: AM was prominent at the Uni. of WA orientation week; we will be registered as a campus club this year. Renovations to the Aboriginal Hostel building continue - an Aboriginal student from S.W. Australia has moved in. Three talks given by Dada Vacaspatti, resulting in one initiation. Introductory class to start at school; two classes in Yoga

and Meditation being held at local community centre. Demonstration held to publicise Baba's visa application. Ongoing projects continuing (School and Aboriginal Centre); soup-kitchen and SES training continue. Lots of pracaar for the school, and AM in general was done at a festival held in the city. Talk given by Didi Cinmayiji at the Uni. of WA was attended by 7 people. Amal's and Pavan's wedding was celebrated by Didi Cinmayii. Co-op moved to school. Plans are under way to expand it to let other groups become involved. Five people attended OSC.

SYDNEY: Classes continuing at Universities; weekly talks at Vegetarian restaurant. Akhanda Kirtans held to celebrate Dadhici Divas and the anniversary of Baba's fast. Leaflets

advertising OSC have been printed and distributed. Excess bread from Bliss Bakehouse being donated to a home for men and to the Aboriginal Medical Service. course at Technical College to start in April, further course set up for local community centres.

WELLINGTON: Weekly pracaar stall continues(held on Friday nights); Dada Kaoshulaji touring region and gave several talks - one brother was initiated and there have been several UMMs given. Two Margii brothers, Divyamurti and Kabir were refused permission to visit a brother in Wellington Prison - a letter of protest was written to the Human Rights Commission complaining about the discrimination against AM; the media gave the matter quite a bit of favourable coverage.

Wellington RAWA House

When work really got underway last winter we found ourselves quickly metamorphosing into enthusiastic but very inexperienced builders relying on "she'll be right" for a finished product. Working on most Saturdays and some Sundays we would roll up, bellies full of good thick porridge which we could have used to stick two lengths of 4 x 2 together, end to end and got a better bond

than Araldite, in the morning for a hard days toil. In this period, until a few weeks ago we managed to put up about 120 sheets of gibboard to meet tough fire regulations - on certain walls 2 layers both sides was necessary! - build a little corridor, a fireproof entrance lobby, rip down rotten wooden walls, scrape off eighty-year-old layers of paint from the window sills to reveal the original wood, and the most trying task to date, the 'Cup stone grinding' of the brick wall, which left

us feeling and looking like we had just spent a year in an orange dust bowl!

Approximately one month ago three of us started working full-time and while there still remains some building work to do, i.e. building a greasetrap, counter, plumbing, hang a couple of doors and other little odds and ends, most of the work ahead of us is now finishing woodwork, painting and decorating, sanding the floor and possibly making some of the dining tables and chairs. By the time this goes to print the electricity will be finished and connected which should prevent the sparks and shocks of running a tape deck, a skill saw, an electric drill, an offset grinder and a vacuum cleaner off one extension lead from upstairs!

A friend in Auckland is designing

and making a large stained glass interior window which will span the width of the first floor above the counter and should prove to be a very elegant feature of the Rawa house.

When will it all be finished and ready for use? We don't know but following our work plan it could be early next year, perhaps late February.

Playing Barry-builders and Percy-painters has at times seemed so mundane and unartistic yet there has always been a deeper motivation and dedication which all those who have worked on the project have felt strongly, something that just happens when working on a benevolent social service project such as this. Many thanks to all those who have helped with their body, mind and spirit and especially to P.R.Sarkar (founder of Rawa) for his love and ideological guidance throughout.

Nataraja (Norman the foreman)

BATTLING BUREAUCRACY

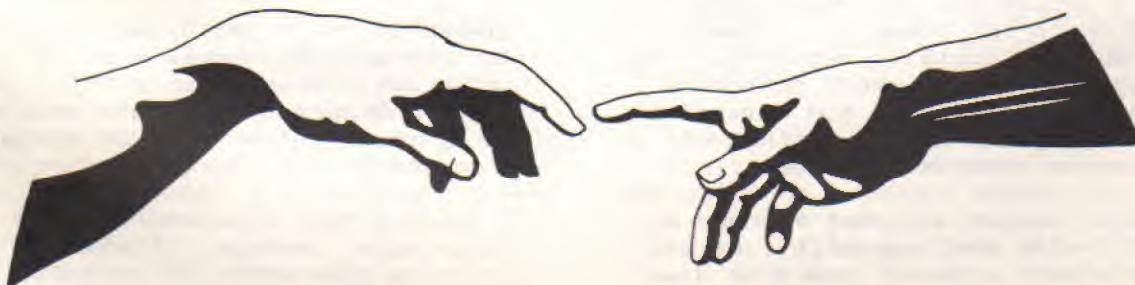
Bureaucracy giveth and bureaucracy taketh away it seems. The building we are renovating is leased from the Ministry of Works at a very cheap rate, in return for which all improvements go back to them at the end of five years. However, trying to get them to repair the roof is a different matter. Six months, numerous letters and innumerable phone calls later and still nothing has been done. (Stop Press. Rain was

so bad we had to fix it ourselves. The Ministry of Works will be receiving a bill.)

The other aggravating thing is that some bloated capitalists have two large signs advertising their illgotten goods on our wall and we can't get rid of them - the signs that is - because they have permission from the M.O.W. A clause on our lease that we overlooked is that we have to apply for permission to put up signs etc. so we are hooked. But we are not defeated. We have applied for permission to paint a mural all around their signs to liberate the wall from these beastly appendages. All moral muralists looking for action get in touch.

The other hassle we have is trying to follow the City Council Health and Fire Regulations which are numerous beyond belief, invented no doubt by some sadistic perpusher who was frustrated in his efforts to get his own shorthand typist.

We have managed to deal with these rebarbative regulations in a stiff-upper-brain fashion (don't give me no lip!) and with the health and fire depts giving different instructions and changing their minds and have emerged with the safest, most fire and health-proof building in the Upper Cuba St. area. We just hope the walls don't collapse with the weight of the ten layers of gib board on either side, not to mention the fire escape which had to be made of ivory and imported in separate tusks from Central Africa.



Education

Vasudeva, a teacher at Sunrise School (in Sydney), below explains some of the concepts that are being used to teach children at the school. In the next PRANAM he will develop these initial ideas.

As a teacher or a parent it becomes our responsibility to reflect deeply on the divine purpose of being a parent or educator. Like what is the purpose of disciplining a child? Why even bother? Why try to instill moral values in a child? The answer is we discipline a child in order that the child moves towards the goal we have in mind. You see it's the goal which the educator or parent has in mind for their own life which more often than not determines the goal that they wish to push or take their children towards.

Take parents who have established themselves respectfully within a community. A couple who are well liked within the community. Now they enjoy this position, it provides them with security and brings them much happiness.

What do you think they would have in mind as a goal of their child? Would it be a successful black-market racketeer? Obviously not. I feel the goal they would have in mind for their child would be a successful and respectable person in the community, someone pursuing a socially respectable profession. Also I would guarantee that the discipline and direction that they lay on the child would be oriented towards that goal.

What about a parent who had a criminally bent mentality, do you think such a parent would be dis-



Nathan observing one of the 'quiet times' at Sunrise School

turbed if their child was a successful black-market racketeer? I think not. Also I don't think they would put much effort into disciplining their child to be an honest respectable citizen do you?

Lastly take a parent who's a "true blue" sadhaka. Would such a person's goal with their children



Radha, in the idyllic settings of Sunrise School

be to mould them along the path of bliss and righteousness. Question: If you are such a person would you try to reorient your child's behaviour if you found it developing a criminal mentality? Would you care if your child at 25 was disrespected within the community, yet you knew it was doing its best to get established in Yama and Niyama and was endeavouring to bring all to the path of bliss and righteousness?

Do you understand what I'm trying to say? The point of all this is to help one realize that in order to look at education or child-rearing objectively we have to put aside our personal samskaras and look at it from a Cosmic perspective rather than a personal perspective. A lot of parents and educators base their philosophy of child-rearing on the

unpleasant experiences they have had. Example: Say a man had an authoritarian, heavy-handed father, he says "My father caused me to be inhibited, insecure, hung up and lacking in self-confidence; he made me suppress many things and the result of this wasn't good. With my children I'm going to let them do basically what they want within the social environment, because in no way do I want to have the same effect my father had on me. I'm going to give the child more or less free reign over the environment." Consequently the father lets the child be socially permissive, that is, the father does not discipline or work in a practical way which would enable the child to overcome any socially disruptive conduct. The father tends to ignore his social responsibility thinking things will take care of themselves, which of course does not happen. Hence the child learns little respect and no social values. The mental malady that becomes ingrained in the child's mind due to this is negligence, heedlessness, lacking in modesty and little sense of value. Probable manifestations in life are: conflicts caused through arrogant and immodest behaviour; liking of rich food which leads to wrong nutrition; differences and conflicts with one's superiors or social environment; a person getting into conflict with laws and regulations.

So you see that a parent basing his or her outlook of child-rearing through their personality lens, causes unforeseen hassles for the child. Although I would praise these parents for being aware enough to realize the negative effect a heavy-handed authoritarian parent has on the child.

As I was saying before it can be a trap to base child-rearing or education on personal samskaras. This subject must be looked at objectively, from a cosmic point of view. But what is this cosmic point

of view? To answer this we must ask ourselves, "What is the motivating force behind all life? What gives life movement - the urge to move towards something?" Obviously the answer is happiness. But how do we get happiness? We get happiness through fulfilling our goals or desires or samskaras. Example: Say one's most treasured goal, one's most potent desire at this point in time, is to be Prime Minister of Australia. What happens is that as we proceed to fulfil this goal and actually feel that this goal is becoming fulfilled we experience happiness and the moment we actually fulfil our ideal of becoming prime minister we become very very happy. WHY? Because we have fulfilled what was to us a very important goal. So the more important the goal is to us, the greater happiness we get by fulfilling that goal. You see it is our desires, our goal in life that takes us in any one direction in life. The above example shows how one would be taken in the direction of being prime minister but to understand this point more clearly, we should turn to the Brahmacakra cycle and focus our minds on its evolutionary arc - pratisaincara (something I am sure you are all familiar with). Now ask yourselves a question, what gives one's life movement along this evolutionary arc? The answer is fulfilment of our goals, or desires is what determines the direction or movement we take along

this arc. You see we don't automatically go up this evolutionary arc. We can also go down, and this happens through pursuing and fulfilling our more animal desires (animal Dharma). The consequence is that our consciousness becomes more crudified and we move down the evolutionary arc to a more animal state of being. Now, if we pursue more divine desires and get happiness from fulfilling these more divine goals (divine Dharma) we will move up the evolutionary arc towards the Supreme. A unit of consciousness cannot remain satisfied with transitory happiness, he or she wants infinite happiness, eternal fulfilment. This is the underlying goal for every human being. Mistaken is the person who feels s/he can get this eternal happiness through the pursuit of more animal desires, for this only eventuates in unhappiness. Coming back to child rearing and education, to me it becomes obvious that to be a true educator or parent one's goal for the child must be to evolve his consciousness, ie. take the child's mind, its life, up the evolutionary arc towards the supreme, towards infinite happiness. That is the duty of all educators and parents. One might say this is all very well but how does one do this?!

The answer is not complex.

To be continued in the next
Pranam.

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Statement of the Yagoona 3

STATEMENT:

2/4/1979

As there has been so much propaganda and hysteria created around the charges brought against us by the N.S.W. Special Branch and C.I.B. police, we feel the need to clearly spell out not only our denial of those charges, but our ideological opposition to the substance of those charges, particularly the first (conspiracy) charge, on which ~~the~~ all the others seek to base themselves. Without going into the details of the charges we want to establish our position in a completely unambiguous way.

N.S.W. police have charged us with conspiracy to murder the leader of a racist political group. They have further charged two of us with attempted murder of the arresting police. They have fabricated evidence in an attempt to support these charges. They have also used the charges as a platform to launch accusations against us of another crime, the bombing of the Sydney Hilton hotel. We categorically ~~do~~ deny all these charges, and accuse the police of a malicious prosecution. The clear motive is to brand us with the notorious unsolved crime of the Hilton bombing, which remains the prime concern of police throughout.

We believe all people have the right to freedom of expression, and we support the right of people holding opposite ideas to ourselves, to express those ideas. So long as there is no physical oppression or exploitation of other people, we believe there should be maximum free thought, speech and interchange of ideas in society. We believe governments should never support or encourage groups that promote anti-human concepts such as racism, but we also believe that it is counter-productive to ban such groups. Rather, proper education is called for.

At the same time, we fully support the right of people to protest and demonstrate against people or organizations that propagate harmful notions such as racism, but we have never supported the idea that any ~~any~~ person should be killed for his/her beliefs. Ananda Marga has also never supported such an idea, as can easily be seen by reading Ananda Marga literature. The founder of Ananda Marga has clearly stated that anti-social elements should be fought by humanitarian appeal or pressure of circumstances, but that one should never think even for a moment ~~for~~ another persons destruction. Ananda Marga supports a spiritual and ideological revolution in society, but allusions to this revolutionary thought ~~can~~ can never justify the allegation that one would kill people for their beliefs, or commit murder of any kind. Ideological revolution aims to stir the social conscience and generate universal and humanistic consciousness amongst all people, divesting society of narrow and obstructive ideas. A Spiritual revolution is the awakening of individuals to the depth of their own being. All these concepts militate against the notion that any human being should be killed for simply supporting certain ideas, however mistaken those ideas might be.

We want to stress that we are not only completely innocent of the incredible charges brought against us, but that it is inconceivable that we would attempt such crimes, as they run counter to the principles of our lives. We challenge any person to disprove this assertion, and we are confident that we will be vindicated in the final analysis, and in the result of this case.

Paul Alister

Ross Dunn

Tim Anderson

Members of Ananda Marga